## CHURCH LESSONS.

Dr. Bellows on the Progress of the American Nation.

RREIGION, POLITICS AND PATRIOTISM.

Dr. Portens on the Demoralizing Effects of the Beecher Trial.

AMERICAN DEPENDENCE AND INDEPENDENCE

Mr. Beecher's Closing Sermons · for the Summer.

ALL SOULS' CHURCH (NEW YORK). SERMON YESTERDAY BY THE REV. DR. BELLOWS-STRICTURES ON OUR NATIONAL LIFE.

The Rev. Dr. Bellows preached an impressive sermon yesterday forenoon in Ail Souls' cauren, corner of Fourth avenue and Twentieth street. There were but few people present to profit by the reverend and eloquent gentleman's discourse, the greater bulk of this well known congregation being in the country rusticating for the summer morths, or hearing mute "sermons from stones"
"by the sad sea waves." During the service the congregation assisted in singing the hymn commencing with the following verse:-

Oh guard our shores from every foe,
With bonce our borders bless;
With prosperous times our eithes crown;
Our fields with plentecusness.
The text for the day was taken from Deuteronomy, vi., 6, in the words, "And these words which I command thee this day shall be in tune Among other things the preacher said that it is meet for us to assemble in prayer to honor the anniversary of that great celebration which twelve months hence shall have come and gone a hundred times since the American nation was ushered into existence. The progress of our history has witnessed events of magnificent, wonderini, sublime importance, in the settlement of wast territories, the building of creat cities, the opening up of large rivers, traversed by wonderful steamboats, while our immense territories are networked by interminable lines of railroads. But to the degenerate BACE APTER RICHES.

which has been brought about in some measure by our unparalleled prosperity as a people, may be ascribed our present love of luxury and talling of from those safe, conservative principles so em-inently possessed by the founders of this vast Republic. To the desire for a rapid accumulation of wealth may be attributed domestic infelicity extravagance: increase of crime in our midst; want of high-tened honor in the professions, and an unworthy disposition that is too often apparent to look upon honest labor as something ignosite and unworthy or consideration. The evils and dangers of laxity or corruptness among officials are not chargeable to any fault of democracy, but muss be laid to the door of political and religious sectarianism. Democracy makes no mistake in toinking all men equal before the law, but errain imagining that sall are equally able to enjoy the benefits of a tree government. The real power in America fivelis where it was always looked for; not so much in charters or periodical legislation, but with the people themselves.

WHATIS MEANT BY LIBERTY is to allow the individual the greatest possible exercise of his personal will that is consistent with the rights of his neighbor. Property is not to be more sacred than burnan nature; the law of primogenture could not be telerated, heredan unworthy disposition that is too often appar-

with the rights of his neighbor. Property is not to be more sacred than human nature; the law of primogeniture could not be tolerated, hereditary nobility aflowed to exist, nor a ruling sovereign to sway his sceptre in this land of ours. The reduction of our form of government to its lowest terms; a disregard for class government and resolution to be tree were the causes that unhered America into existence as a nation. Personal morality and the principle of self-education, together with a determination on the people's part to ignore the attempted interference of any governing classes, were the guiding principles that animated our forefathers. To these and to their stering worth we owe the progress and wealth of the country. He mercantile riches and astonisming advances in mechanical improvements are all traceable to that jertility of mind and sand waired distinguishes as above all other peoples. And this growth of wealth and population is due to the efforts of individual action. In the first years of our national life the meagre expense of government gave no cause, and little chance, for corruption. People then went to Congress to oblige their constituents. Now all that is changed, and the chance, for corruption. People them went to Congress to oblige their constituents. Now all that is changed, and the changed, and the change, for corruption. People them went to Congress to oblige their constituents. Now all that is changed, and the changed, and the changed and provided the right from the wrong in public and in private life is to be found in governmental industries. Politics are no longer pure or honorable as they used to be, hand speculators, an army of office holders and crowds of as pirants for servile posts and places under governments, an army of office holders and coroustoff and and speculators, an army of office holders and coroustoff and and speculators, an army of office holders and coroustoff and and speculators, and army of office holders and coroustoff and the provided the provided the industries t

lators, an army of office holders and crowds of aspirants for servile posts and pives under government are learful sources of public corruntion and dangerous agents to political sentiments. We are forces to acknowledge that the causes of progress have become those of our demoralization. The money grasping tendencies of men in these days are alarming to behold. Examples of this are to be found in Congressional rings, state rings, spansl rings, corporation rings, and rings in all kinds of business, beginning with bankers and brokers, but ending, no one knows where, among speculators of all kinds. The possibilities of war were much extended by the very means that were adopted to carry it on. It produced a weetched class of contractors who made colessat fortunes on THE MISPORTUNES OF THE PROPLE.

Then was witnessed such a sad state of things as never had been dreamed of before. The people were blindly taught to believe that by taking from themselves that which was their owns, they were only changing money from one pocket into another, and the general amount of riches remained the same as before. Now we wonder at unwonted stagnation of business, after having lived ten years since the close of the war in the same style of reckless extravagance that was unsered in soon after the rebellion broke out.

A PERNICIOUS PERSS.

The influence of the press is seldom carefully weighed by our people, who sigh for daily excitement. Immense capital is needed to carry on the large daily journals of these days. Owners and managers of these papers profess to be directors of public opinion. Editors now take the highway and pecome.

But it is to be boped that the day has changed.

highway and decound. Editors now take the interest of the control of the control

about. To so great an extent are the people pestered with

AMERICAN PERIODICALS

that they have become one of the huriful
things which ought to be suppressed. They
help to make residess, smart, superficial people.
They are sometimes dedicated for months together to detailing proceedings that ought not to
tome to the public gaze, and recounting lascivibus confessions simost as soon as made. Forming
opinions from the newspapers is like looking to
the weather vane to control the wind. There is
mothing so dangerous to man or God as newspaper notoriety.

The preacher then went into the question of
public education; claimed that the Romanists are
rendangering the institutions and peace of the
Union by their unprecedented attempt to exclude
the Rible from the public schools. He mentioned
the democratizing influence of mones and hums,
and the bad example of St. Patrick's Day and
other sectarian parades. In his peroration the
reverend gentieman predicted a better state of
things, noth religiously and politically, in the
near future.

NORTH PRESBYTERIAN CHURCH. THE REV. S. B. ROSSITER ON "BELLIGION,

POLITICS AND PATRIOTISM." Notwithstanding the heat of the day a good audience assembled at the North Presbyterian church on Ninth avenue yesterday morning to hear the sermon of the Rev. S. B. Rossiter on "Religion, Politics and Patriotism." Taking for his text (Matthew, XXIL, 21), "Render unto Crear the things that are Crear's, and unto God the things that are God's," the speaker said :-- We are very plainly taught that we owe fealty alike to humanity and to God. There are duties that belong to our fellow man; give attention to them; there are obligations to God; recognize them. Can man serve God and be a good citizen? If you perfectly perform your duty to God you will fulfil your mission among men. When the date of our Saviour's birth falls upon the anniversary of that of our nation we can do nothing better than to consider from the pulpit man's relations Apresses itself in wholesome practical acta it is I little worth. A man should carry his religion

duction of politics into the pulpit, but to all objections I may say a little religiou is a dangerous thing. A man must have enough religiou to contro his accions or he is unreasonable in politics or morals and tyranical in State Craft. The world is scarred with battle grounds fought in the name of the God of Peace. The most strocious crimes have been perpetiated in the name of the Lord Jesus Christ. Look at the meaning of politics and we cease to tremble as the world. The mission or the true politician is uod-given. The work of him who pilots the Heaven-recognized ship of State through treacourtous seas is noble; but the political institutions of to-day are built upon sliding sand. We find the word corrapted until it means bribery, trickery, lies, if would be well, then, for the permanency of our government if we heard more about our religious duries in relation to p-hitcs. Out of a convision lasting through two hundred years this few America began its solitical life. It was a convision I at had in it the intellectual element. The breezes o liberly wated the pignim nathers to our shores, and in the widerness of New England we can discover traces of the same intellectual element. The came in order that they might found a State which should be Christian as well as political. Rozer Williams called the point at wants his cance grounded in Narraganset: Bay "Providence." God gliows man to govern himself on this world, and it is one of the greatest concessions of the new dispensation. The very attitude of our land toward every other country speaks of religious to eration. God takes good care of humanity in humanity takes care of itself, We to-day find ourselves (under the very shadow of the Centennial) in a shattered relitical condition. American citizenship calls for our country, but more of it; not party, but patriotism; a revival not of sentiment, out of rigitaeousness; a revival of personal nonor, national credit, commercial intevrity. We must learn to build again upon righteousness and lattin our fellow man.

ALL SOULS' CHURCH, BROOKLYN. REV. DR. PORTEOUS ON THE MORAL AND DE-

MORALIZING EFFECTS OF THE LATE THIAL. According to announcement a discourse was delivered last evening upon the above subject at the Independent Episcopal church, corner Pierrepont and Clinton streets, Brooklyn, by the paster. Rev. Dr. Porteous. The interest with which his views were looked for was manifested by the assemblage of a large and intelligent congregation, who distened throughout with great attention. Every public event, the Doctor said, whether of a civil, ecclesiastical, or social character, in times of peace, demands from the representatives of the people ecciesiastical, social and civil criticism. That is the supreme trust which the people repose in us, and whether as editors, statesmen or religious teachers, it is the task imposed upon us henestly, fearlessly and with as little passion as possible. So place before the public the ideal truth and the actual and average practice of men as opposed to the ideal. In times of war one kind of history is made nowadays at a pretty fast rate, and it is hard to faisily it; but in times of peace the history of culture and of civilization is made, and it is our duty to transmit the record truthfully and with fidelity to posterity, and not to allow the previous prejudices and partisanship of the hour to falsify it; to misrepresent, insuit and bedraggie the fair fame of our age and community because of the exhibition of moral disease—epidemic if you will—in

moral disease—epidemic if you will—in our healthy and well disposed social body. I am here to protest for myself, for you and your children, in the name of all good citizens, all good men of this city, of the land—ay, of all civilized people who live in this age—against being written down as suffering.

UNTRUTH—MORAL LEPROSY to obtain and spread in our midst as a nne art without raising an outery against the enormous faisification sought to be let stand, as if the cancer, the epidemic, were a representative account of the moral scate of the com-munity—of the age. We do not go to the bospitals and infirmaries to ascertain the general health of the community, nor to the penitentiaries and State prisons for statistics of its healthy morality, no more than we accept or admit the LATE TRIAL

morality, no more than we accept or admit the last eight mate outcome of the prevailing and unquestioned virtue of our times. The condition of social ine and code of honor which it represented and revealed are exceptional, and will, we are sure, prove evanescent. The heart of the people is sound in morality, secure in honor and procoundly and practically religious. This is evident to the most obtuse from the aimest universal contempt which the revealings of this trial have provoked, the disgust and loating which the nauseous details have created, and the manifer sense of justice, honor and purity which its

the fortune and features, the faith and feeling of this community. The trial in truta is now and its judicial and legal termination-most in-

and its judicial and legal termination—most inadequate, undecided and prejudicial—seems to
me to demand a less passionate and more unbiased consideration, and be made the subject
of both warning and protest. It is phenomenal;
and I take it upon myself, without consideration with others, but upon mature reflection to say that it is an
untair tang to its past history, to its real goodness to make this trial an exponent of the general social condition and religious leeling and faith
of the whole community, and I shall proceed to
show that this is not the case, but very much
otherwise. Here let me speak for a few moment upon the fact that this trial does not
expression of justice and the more righteous
judgment of the many against the loathsomeness
of the details of the trial. Its perjury, its prejudice, its details have evoked in the people an
utter contempt—bitter disgust. Men have
awakened to a true sense of what
righteousness means, of what charity means,
of what idelity to friends means, and this I deem
no small advantage to this community. Never
have men shown themselves so alive to
the necessity of justice, truthfulness and
righteousness. But the demonstrating effects,
the speaker said, exceeded the moral;
represent the healthy, moral hie or the truthfulness of the city; and while it has oeen freely said
that we are adulterous in the eye, slanderous in
the lip, unisitable to briends and perjurers in court;
that we are incliers, loose in our religious
views and in our morality, that is an unjust accusation. So far as it is vindictive, it is cruel, and
its fills. I take it as one of the grandest and
greatest moral effects of the trial, the moral courage, the high sense of honor, manly effect of the
trial. It has shaken the holiness of friendship,
it has spread abroad an idea that there is no justice to be obtained in the land; the right has been
confounded with the wrong and the wrong with

the right.

THE EFFECT OF THE TRIAL ON CHRISTIANITY.
People had said that Christianity would be affected by the trial, but Christianity, the speaker said, did not depend upon one man or one emissistation. Certationity is the growth of the human soul; it is the property not of one church nor of one country but it is the property of the human mind; wherever Christianity is taught virtue and civilization have a firm foothold and nothing that is evil can touch them, not even the gates of sell can assail them successfully.

PLYMOUTH CHURCH.

NR. BEECHER'S LAST SERMONS-WHAT MAKES A

GOOD CHUBCH MEMBER. A very large crowd was drawn to Plymonth church yesterday morning by the knowledge that Mr. Beecher would preach his last sermon before the vacation, and many went in expectation of hearing some reference to the result of the great trial. There was the usual feature of decorating the church with flowers, one splendid bouquet being placed on the sable at Mr. Beecher's right. All eyes were fastened on the great preacher, and a feeling akin to triumph seemed to pervade the vast congregation. Mr. Beecher looked caim and in his usual spirits, and his voice had the same full, sonorous ring as ever. A good deal of interest was added to the occasion by the appearance of Theodore Tilton in the gallery, accompanied by his daughter Florence, and Mr. Swinton was also present taking notes. Whether the presence of his adversary affected Mr. Beecher to any extent it is not easy to say, but he certainly showed no sign of feeling, though he must have noticed his presence. It is also worthy of note that several new members were received into the church and made their profession of faith in the usual way.

xil, 2, 3. When we open the book of the New Testament we see that men are called to a new life. It is there that the writer of unwrinkled brow Ath him. There may be objection to the intro- lave down our rule of his with voice of anerring

New Testament is flery, almost flerce? How does it speak of the truth under every circumstance? Under the inspiration, guidance and potency of the Holy Ghost? Do the words of the apostle magnify with heated zeal when he says, "let him take his cross and follow me?" "The kingdom of neaven suffereth violence and the violent take it by lorce." He exhorts us to strive and to struggle incessantly. This language unnatural. But ordinary language will not move our sluggish natures, and we must be forcedour singgish natures, and we must be forced—driven, as it were—into doing good. The yoke is easy, just as the harvest song is pleasant; but the ploughing and harrowing of the springtime are not pleasant. We are told in the New Testament to waren, as the Son of Man will come when we know not. Also, that the devi goeth about like a roaring lion seeking whom he may devour. The blessings of lite are sweet, but none of the things we are hable to lose are of such transcendant value that we cannot afford to lose them. The joys to which we are called hit themselves above the ordinary pleasules of the world. We are to go into the Christian life to tanguidity, invariously, easily, as it sunshined into righteousness sitting on the boughs, but in samess of spirit, contrition. This is not the time for laying aside the armor. What il sunshined lato righteousness sitting on the boughs, but in saness of spirit, contrition. This is not the time for laying aside the armor. What is the character to which we are called if only that amount of piety walch we see in the Christian household is unicient? Look at the condition of those who are called to a church life. They are careless, never go to church, go out on Sanday, lie a little, drink a little. By and bye they are roused a bit, they cease lying, pay their rent, do not more out any more on a Sunday, pray a little, do not drink nor curse, and avoid former bad habits. It would be absord to apply the intensity of land unage of the New Testament to such a change of life as this. Can a man be a reputable memoer of a caurch without that intensity of zeal which the hold of the character of a character without that intensity of zeal which the hold of the caurch without that intensity of zeal which the hold of the caurch without that intensity of zeal which the hold of the care of a caurch without that intensity of zeal which the hold of the care of the care of the layer of the care of which he moves, there is no such need of watching, and that such views of the cannot reier to crutica life. Experience has nothing to justify such language as that. Let us look at those weo have not such elements of churca life. which he moves, there is no such need of watching, and that such views of the cannot refer to counch life. Experience has nothing to justily such language as that. Let us look at those who have not such elements of churca life. Selishuess is their great characteristic. They can only leel secure by living for themselves to the neglect of others, seeking their own good for its own sake. If the unweaned called seeks sleep, seeks rest and nourismment, do we not easily perceive that it was nature gave it the desire, but when it begins to develop into a higher organization it seeks a higher good. Men can be good church members without that extraordmary degree of Zeal. We can be good in social life, in shop life, in political life, and every day we can appeal to God. Can any one obtain that degree of ervor easily? Do you ever do it? Did you ever try? Don't you smile? When this is put to a congregation is not that the prevaing feeling? But all tais will, all this watching always commends itself to God, living as you ought to live. It is easier to love God with your whole soul than to love four neighbor as yourself—to live with him, take slights from him, be cheated by him and still love him. Can any one desire it? Does any one do it? Has any one any conception of it? Whe lives that life? They would slience me if I preacted that there was no Trinity; but when I say love your neighbor as yourself men say that is enthusiasm; it is almost folly—enthusiastic guss. That is the very slopping over of imoeculity—mere sentiment. I will not say these men are influeis. They may be men who have been touched oy the Holy Goost, but only touched once. Look at the way in which has pride? Men must endeavor to control this spirit, of any one undertake to overcome his ride when he joins a church? What does no do with his pride? How must endeavor to control this spirit, of any one undertake to overcome his ride when he joins a church? What does no do with his pride? How must endeavor to control this spirit, of domineering pride that lifts MR. BEECHER'S FAREWELL SERMON.

Mr. Beecher preached his fare well sermon, previous to his summer vacation, last evening at Plymouth church, taking as the subject of his discourse the closing passage in the last chapter of all nations, baptizing them in the name of the Fatner, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world. Amen." Mr. Beecher also referred to the same passages at the close of St. Mark's and St. Luke's gospels, which he read.

After the sermon, which was remarkable for its unusual vigor and earnestness, the pastor read the following cable despatches from Europe :-

The Rev. Joseph P. Thompson, former pastor of the New York Tabernacie church, sent me, said Mr. Beecher, this despatch to-day from Berlin; it is personal to myself and it was not thought proper to read it, but to-night, as I sat at supper, I received another cable message, from the Temple caurch, in London, England, Rev. Dr. Parker, pastor, who, you will all remember, was present with us three years ago, and as this is addressed not to me, but to the church, I have concluded to read them both. From the Rev. Joseph O. Thompson:—

"Rev. Henry Ward Beecher:—

"Rev. HENRY WARD BEECHER:—
"Love, confidence, lorever! "J. P. THOMPSON."
From Dr. Parker's congregation:—
"The congregation assembled on this Sabbath evening!"—
Mr. BEECHER-That is to-pigut's congregation.
There is five nours' difference—it is one o'clock in London new.
"The congregation assembled on this Sabbath evening in the City Temple, London, enthusiasit-cally responds to Dr. Parker's request to telegraph fraternal greetings to the pastor and congregation of Plymouth church. It assures Mr. Beecher of continued evidence of love, and thanks his noble people for upholding him so steadinastly in the time of his great affliction." (Loud appliance.)

(Loud applause.)
Mr. Sage then rose in his pew and addressed Mr.\*

Beconer.

Mr. Beecher. Mr. Sage.

Mr. Sage.—I will read the reply of the church, and request Mr. Beecher to read in our hearing the 124th Psalm.

"Rev. J. Parker, London, England:—

"Plymouth church returns grateful thanks for the noble sympathy of yourself and church and congregation. Eead in our behalf the 124th Psalm."

Mr. Beecher then read the psaim slowly and impressively.
The services were concluded by singing the well known tune called "Beecher," which was sung by the congregation in an enthusiastic manner.

EIGHTEENTH STREET METHODIST CHURCH.

AMERICAN DEPENDENCE AND INDEPENDENCE SERMON BY M. T. TERRY.

The Rev. M. T. Terry, at the Eighteenth street Methodist church, between Eighth and Ninth avenues, yesterday morning preached on "American Dependence and Independence." On opening his discourse he said:-The universal brotherhood of, man is one important lesson of my text. Another is that God determines the physical qualities of every nation and its geographical and historical position. This proposi tion we can illustrate by our own history. This very day teaches us that we are all dependent upon God. While we celebrate our independence we at the same time recognize our dependence upon God. "God maketh nations." This is a very important proposition. He, in His ewn wise de-termination, determines when nations shall rise and prosper or decay. We can illustrate this in our own history-in its discovery and slow settlement. It took generations before the country could be in any degree colonized by the various nations. Then many years passed before the colonies freed themselves from the op-pression of a foreign Power and before our nation was made. Tais was somewhat similar to the growth of other nations, as that of Israel, for in.

the greatest and most glorious on the face of the earth.

OUR GREAT INSTITUTIONS.

God has made hil nations and all men of one blood. Our nation guarantees life, liberty and the pursuit of happiness to every one. We leave everysody free to worship as he pleases. All these taings we should be grateful for. We say to every one who comes to these shores, "We only appeal to your glorious schee of God's mastery, and leave you free to join any caurch you please." Another thing for which we ought to be grateful is our system of education, exceptional and uniform, by which all calidren of the Republic shall be imbued with honor, truth and justice. Its great object is to make men taink for themselves. The great difference between Protestants and Catholics is that the latter will not toicate any system of public education. In all countries where they have sway they purposely keep the people ignorant, it takes God some years to work out our system to a pitch of perfeccountries where they have sway they purposely keep the people ignorant. It takes God some years to work out our system to a pitch of perfection, but free education for all will ever to the greatest feature in our national character. We are just half way between Europe, the land of ideas, and asia, the land of peoples. Is there no suggestion in this location that this is to be a land of peoples with ideas? We shall evangelize them and present to the world the sight of myriads of peoples with the ideas of love, justice, truth, honor and relizions giory.

ST. PATRICK'S CATHEDRAL. At St. Patrick's Cathedral yesterday morning the congregation was visibly diminished from the usual large numbers who attend the high mass Mr. Schmiz, the organist, cut down his musical programme to the narrowest point, and there was, so to speak, no sermon. The Rev. Father Kearney, however, ascended the pulpit and read the Gospei of the day, which was taken from Matthew vil., 15-21. The Gospel speaks of the tree being known by its fruit, and from this he inculcated the necessity there was for parents looking over their children's recreations, that they might guard them from temptations and dangers. Especially during would be on vacation, it was doubly necessary that close attention should be bestowed by parents, the confiden being then to a great ex-tens without the customary controls of their teachers and the safety of the schoolroom. Against piculos and excursions the speaker most Against picnics and excursions the speaker most carnestly protested. Many a boy and young girl, he said, might date their ruin from the impression made upon their young minds at these pleasure parties. If the chidren were to go at fill to these picnics and excursions their parents should not iail to accompany them and have a constant watch over them. He besought fathers and mothers not to neglect this duty, for as they reared up their children so would they be judged by God.

The mass sung by the chair was Schlestin.

by God.

The mass sung by the choir was Salieri's. At the offertory Mime. Bredelii sang a Salve Regina by G. Bagioi. The celebrant of the mass was the Rev. Father Doyle, one of the recently ordained

A SERMON BY THE SEA. FOURTH OF JULY DISCOURSE TO SUMMER VISITORS.

LONG BRANCH, July 4, 1875. This morning the Seaside chapel was well filled with an attentive congregation, composed mainly is only open through the summer, and though the pastor of it and of the village church, Rev. J. B. Wilson, a Dutch Reformed clergyman, preached this morning, he proposes to invite some of the pulpit celebrities from New York during the season, and make the place peculiarly attractive to the transient custom of the metropolis, who, while they are at the seaside, want very little religion, but what they do have of it well poppered and spiced. Mr. Wilson chose his text from Jonah i., 8-"What is thy country, and of what people art thou?" The preacher said that Jonah found it dangerous to run away from the presence of the Lord. The ship he was in was drawing to its destination. Jonah was fast asleep, the tempest came, and the sailors drew lots to find who should be sacrificed. Jonah told them he was the cause of their trouble. This quotation, "What is thy trouble?" and the circomstances under which it was attered, suggested a train of thought to me this morning. Let us consider our country and our nation, our dangers and duties as citizens. What is our country ? A free and Christian one, which God has blessed in the past century of its existence; one, indeed, which has been blessed above all others. tries, like individuals, must pass through sieges of misfortune; but the struggle makes them the purer and better. But by liberty and independence we have been paid a thousand fold for all we have gone through, and the sun now shines all the brighter for the clouds which temporarily obscured it. The very name of our land causes our hearts to throb with joy. What our ancestors fought for with their blood we shall delend. When Jonah was asked, "of what people art thou? In eanswered, "I am a Hebrew." At that time it carried considerable weight and power. The Hebrews were a people who had suffered for freedom and longat for it. They looked on prosperity with a chastened spirit and recognized that their wonderful triumphs were only tarough the power of God. If it were a great thing for Paul to say he was a Roman how much greater for us to say we are American citizens. But let this not blind us. There are daugers which lie in our pathway to strike a deathblow at our liberties. To-day, the ninety-binta anniversary of American Independence, we should be alive to the importance of the event as it promises for the future. The encouraging aspect is not without its dark side. Discussions are going on throughout the lain asout scuple art thou ?" ne answered. "I am a couraging aspect is not without its dark side. Discussions are going on throughout the land about admitting the Book of God to our youth. The education of the masses is a serious question. Frotestant America is put against the hierarchial despotism of Rome and the atheistic tendency of religious iberry. I feel alarmed at this. There is not that attention paid to the Sabbata which it demands. Disrespect for this day is seen in the high places of the land. Railroad companies run Sunday trains, steamboats travel on Sunday, newspapers are issued on that day, hotels keep open their darlooms and lager beer gardens, open their doors in defiance of civil law. The power which reigns supreme here grants ilcenses open sheir doors in denance of civil law. The power which reigns shereme here grants licenses for this thing with impunity, working a terribis wrong. Sabbata breaking and intemperance are our two greatest evis. The preacher went on in this strain and finished up by advising that more stringent laws be passed and that they be observed.

WORSHIP IN THE WOODS. DR. NEWMAN ON OUR COUNTRY'S PROGRESS AND THE DANGERS THAT THREATEN HER FROM

JESUITISM. SEA CLIFF. L. L. July 4, 1878. To-day was inaugurated at this place the first of the series of entertainments which the trustees of the Camp Meeting Association promise shall come off here during the summer. An audience of six or eight hundred persons gathered in the Metro-politan Tabernaele, to whom Dr. J. P. Newman, of Washington, discoursed eloquently on themes appropriate to our national auniversary. An organ, built in Boston and worked by a gentleman from the "Hub." aided the congregation in their praise of God and country. It is said by some to be a section of the great Gilmore Jubilee organ, bought at greatly reduced cost; others, however, declara it is a new affair, built expressly for this encampment. It is still in the rough, unfinished and unkempt. But to-morrow they purpose to have it is better shape and order and to give an organ concert in the morning at eleven and in the evening at eight o'clock. The proceeds are to go toward paying for it. And, as a further step toward liquidating its cost, a collection was taken up yesterday after the sermon, but, failing to satisfy the demands of the managers, Alderman Falconer moves and other members seconded the suggestion to take up subscriptions of \$100. In this way a certain sum was reached which the trustees probably had in mind.

On Tuesday the Rev. Mrs Ostrander and a troupe of manufactured Orientalists will give

growth of other nations, as that of Israel, for In.
stance. They had to go to another country to seek liberty. God took several hundred years to piant a liberty-loving race on this Continent. So we can see that no set of men make nations, but they are made by God, who determines all their periods of history.

Our favored Country.

Another proposition is that God finds the national territory. Ours, as we can proudly say, is a goodly land, and He has biessed us with every kind of natural production. The vast variety of sechery, tae longest rivers and the highest mountains on the face of the earts, the wonderful resources of our land and its peculiarly favorable central location between Europe and Asia—all this reminds us of the care God has taken of His "vineyard." It has been frequently said that our peculiarly central location makes this national the best evangelizer of the world.

stars and the winds are wrapped up in His fists. The hall and the rain are with film the elements of good or of evit. This pasim also contains the solemn assertion that God bestows His blessings on nations for different purposes according to the mission that each nation is to accomplish. There is no other psaim in the Bible so approprinte for this day as this. The Doctor called attention to two points suggested by the text and the day. First, the superior rights and advantages that we enjoy as a people, and, secondly the duties that we owe to God, to ourselves, and to other nations. God hath made of one blood all nations of men that dwell on the face of the earth, and bath fixed the boundaries of their babt tations. If we glance at the earth we shall find that between the twentieth and thirty-sixth degrees north latitude all the great nations of the past have lived, and all those of the present dwell. It is a narrow zone, and yet we may contract it ten degrees and the same remark is true of those political Powers that dwell between this beit. It is true that north and south of that zone there have and do exist great nations; but no one will claim that either those of the north of

beit. It is true that north and south of that zone there have and do exist great nations; but no one will claim that either those of the north or the south mays been potent in giving sentiment to mankind. Cast your eye and your mind along this parallel and you will find Nineveh, Babylon, Persia, Greece and Rome in that small region—that little patch of land which has given to the world the very

GREATEST ELEMENTS OF POWER.

letters, commerce and Christianity. Within that same belt of Powers to-day stands Italy and Russia, the coming Power of Europe; and Austria, requested and rising from the thraidom or age; Italy, united and free; and within this narrow limit also stands Prussia, Germany, Poland, France, Spain and our own Republic, in which the blessings more specifically described acre in this pasim are enjoyed. Wit a shore line extending farther tuan the circumference of the globe; with a continent washed by two oceans, it is but a sixth less than all the area of Europe. By what arithmetic shall we estimate our national wealth or the comforts that we possess. Travellers go to sunny Itally to spend their winters under its mild aky, but there are clearer skies and pleasanter winters in our own Florida. They go to witness the Alps and to climb their sides, but we have greater and grander mountains in our own land. They go to Switzerland or Sweden or the British Isles to glory over lakes and cascades and cataracts, but our country has them in grandeur and greatness unknown in any other. Where to the globe shall we go to ind weathn se affused as acre? Other lands can boast of more millionnaires, but where is there so much competence, and competence, and competence is the iruit of honest ton and industry. Take two facts that will illustrate this point. The emigrants who have come to this country have sent back \$50,000,000 in gold to their friends on the other side. And then take that other fact that in our own centenary year \$10,000,000 were laid on the aitars of God and of the Caurch. No man need be a pauper here

one exception, and that was the Jewish nation founded by Abraham. Our fathers were not siaves. They were English freemen. And because they were such they rose in their might and declared that wasre there was no representation there should be no taxation. Had Patrick Henry been admitted to the British parliament as the representative of the American colonies we might have been to-day the most faithful of England's possessions. Dr. Newman next referred to the revolutions headed by Tell, by Cromwoll and other patriots of old, and contrasted the narrowness of their ideas and aims with the largeness and universality of the ama and principles of the patriots of the American Revolution. The latter warred not lora State or a canton, but for all men. And those grandsires of our nation proclaimed that all man are created free and equal, and are endowed with certain inalienable rights. The struggle through which our fathers losgait was not for themselves alone, but for the oppressed of every land. They looked forward to the future and announced a lact long hidden in this old book (the Bible, but long forgotten or ignored), that all men are free and all mens are brothers. The Doctor then referred to the leading ideas of the ancient governments and peoples, as for instance the Greeks setting up philosophy as the idea which should elevate men, and the Jews

as necessary to insure the greatest good of man:

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THE IDEA OP RELIGIOUS SYMEOLISM
as necessary to insure the greatest good of man; but our lataers took another ing.—Chat of the equality and orotherhood and freedom of all.
The union of Church and State in tae past contributed much to this nation's prosperity. We shunned it as something to be streamed by every wise statemain and true mainister of the Gospel. It should be remarked has 'mose who come to us as emigrants are the best blood of the working classes of the Old World. Fifty per cent come to us as emigrants are the best blood of the working classes of the Old World. Fifty per cent come to make a warage as \$1,500 each. The cotal amount brought into this country by emigrants is over \$500,000,000. They come from oppression and from persecution and from powerty, and they find here an asylum and a dome. They other first per prejudices and form powerty, and they find here an asylum and a dome. They other for they find her prejudices and form powerty, and they find the remaining and he may be under a solemn oath to do hill in his power against us. But let him come and let us do what we can to Americanus and Christianuse all who come to us. We did them all welcome. Our domain is layre enough for the universe. History repeats itself. There has been a dispersion, and, if read the signs of the times aright, said the Doctor, there will be a unification. The dispersion took place in Asia—the unification will take place in Asia—the unification will take place in America. Today, a liter more than four thousand years of wandering, the sons of hear min our Southers States, of Shem on our Western border, and of Japhet spread all over the lane. And old Noah is to-day looking down on the reunion of his sons, who have mandered years ago—with the provided the was londed—with what they are to-day. And, referring to each, as a funsian noise mandered the world. Time is an important element in all the purposes of God in the Results of wall have the surface and Hismarck "Japhan, k

of government which have transformed the manof government which have transformed the manhood of our country, he thought these very elements of our past and present greatness would be the weapons of our destruction hereafter. If the meral sentiment which uphoids the law were destroyed our government would tall to pieces like a rope of sand. That religious liberty, for which we thank God night and morning, may jet prove our downfail. The foreigners who come to car shores are looking to-day to the Holy Father to convert us to his fath. They are trying to drive the lible out of our public senous and to destroy our free institutions. I speak not against Roman Catholies as a caurer. I would not lift my voice or my hand to take from them a single one of the contestinate lawer, another of the party, voice or my hand to take from them a single one of the constitutional rights, put I mould lift both.

God determines the epochs of a nation's history. This country was discovered ten years after the birth of Martin Lather. He brought us into the world as a nation while the great genius of Protestantism was revolutionizing the world. Thus He fitted us for our work as a mighty evangel of liberty and religion by selecting this morning was based on Psaim cxivil., 20—"He hath not dealt so with any nation." This, the Countries of Alexander in carrying Western civilization eastward into Asia was a mighty preparation for the successful growth of the Christian religion. God is everywhere in history, and makes all things work together for the glory of His name. Thus He gave us our civilization, the greatest and most glorious on the lace of the earth.

Our Great institutions. voice and hand against any organization that would seek to destroy or interfere with any of those rights. But I do war against the Jesuits who are trying to make of our country what they have made of the countries of the Old world. I say to the Holy Father in Rome and to the Cardinal in New York and to the Jesuits all over the land. "Hands off!" What we accord to you we demand for ourselves, and if you don't like it we shall bave it any way. (Cries of "Amen.") Dr. Newman then read from Catholic writings of prelates and journals to show what the avowed pu poses of the Jesuits are should they ever get the ascendancy in tals land, and he hade his hearers look well to their government and their free institutions, and he predicted that a Cougress of all the great Christian nations would be held some time when on the dome of whatever Capitol in which they meet, shall be the cross that we worship and the flag that we love, and when they shall declare that all men are brothers and that there shall be an no more, for Jesus Christ shall be acknowledged king of Kings, and He shall reign over this earth and this brotherhood of man in the boundlessness of His love. Amen.

BOWDOIN COLLEGE.

THE EACCALAUREATE SERMON, BY PRESIDENT CHAMBERLAIN, ON "GOOD AND EVIL."

BURLINGTON, Me., July 4, 1875. The exercises of Commencem int week at Bowdoin opened yesterday by the bacculaureate address of the President, before the graduating class. In accordance with the ancient and timehonored custo m, this address was elivered in the old Congregational church, better known, perhaps, as the "church on the Hill," waich stands just outside the College campus, shaded by its

The following is an abstract of

THE SERMON. The discourse was suggested by the text-'If, therefore, the light that is in thee be darkness, how great is that darkness ?" Matthew v., 23. Good and evil are familiar things, yet they gain

new force from this metaphor of light and dark-

ness; the analogies are vivid and vital, and carry

our thoughts to workings and results. Thus in

old mysteries there were symbols to denote the passage from ignorance to knowledge. By these names, too, old nations of the Orient distinguished between thems lives and others tooked on as bar-barians. The Persians-fire-worshippers-deemed themselves the blessed of heaven. They were Iran, kingdom of light and peace, wofle all around was Juran, darkness and unrest. So God's truth is light and Satan's error darkness, Something more is meant by the expression in the text than the action of a single faculty in conscience or moral judgment. This is, doubtless, included in the meaning; but it seems to reach beyond, and involve not merely moral discerament, but intellect, imagination, aspiration, impulse toward the ideal good. We could enforce a truth from the narrower side, but we should miss something. We should come short of the sweep and strength of the lesson. The power of Christ's figures of speech was not in points of nicety. His analogies were broad and striking, such as seize upon the common mind. They will not bear to be pushed out in metaphysical refinements nor reduced to scientific analysis. They make their point by impression, not by exactitude. First, then, this light within us is a great light. It shows us truth in relation to conquet. This is what we most need in the mazy and perilous ways of life. Moreover, it is an authoritative guide. It declares the way, the means and the measures by which alone we can attain the true end of our being. Our danger is that we shall follow that impulse of our nature which is the most clamprous at the moment rather than shape our action according to the law of our whole nature, recognizing what is nigher and lower, and, maintaining due sabordination, held the noblest good our highest aim. This light is a quickener. Cherished, it inspires and vivides. Obeyed, it is the joy of life. It is not every command which at the same time confers the power to obey. The law flashed from Sinal overwhelmed the faculties it addressed. It proclaimed with glories and terrors that could not be borne, "This is the way; walk ye in it?" But this light comes and dwells with us, the abiding promise and forerunner of the exceeding reward. Surely this in ward light is a great light, and we may bless God for it, whose, indeed, it is, scal, and sceptre, and crown. But all this, blessed as its, may be changed to darkness. And it is a great Surely this inward light is a great light, and we may bless God for it, whose, invoeed, it is, seal, and acoptre, and crown. But all this, blessed as it is, may be changed to darkness. And it is a great light; it held a vital office. Second, this change is loss—deprivation. So we miss the prizes of life; and greatly fail. Third, it is a great destruction. It is not simply death, but the power to kill. The king com of darkness is an active kingdom. This light when darkened with not surrender its prerogative. Made to be a guide, it will still be a guide, and when it knocks at last we must enter, though unwilling guests. Well does our Saviour excitain, "flow great their darkness!" Third, and we are responsible for the change. The light was our keeping. God made nothing for evil, but all for good. The free will has wrought the wrong, without freedom there could se no worth in being nor good in the universe. All would be necessary that being may be a blessing. God cannot be biamed for evil which the free spirit has wrought through perversion. The blame is on it, not on him. So then we are responsible for the issue of our blessings. The man doctrine of this discourse is personal responsibility. The will wields the flexorable laws. Spirit is above matter, above nature, we after exponsible for our laculities, first, of the body, that is, for health; second, of the mind, that is, for salty. The wind the total but made for of this miscourse is personal responsibility. The will wields the inexperacle laws. Spirit is above matter, above nature. We arreresponsible for our laculities, irst, of the body, that is, for neath; second, of the mind, that is, for santy. The body is not evil, but made for noble ministries; each should be subordinate to the higher and all compure to the mignest. This is health and, to a certain degree, under control. The laws recognized in training for the mastery in athletic contests are the true principles of temperance. So of the mind. We are to keep ourselves sound and sane. Petting and courting of insanity should be rebuked. We should not cherish the cowardly thought and weak will which invite despair. Third, we are responsible for our affections. We are apt to say that love must go its own way, and councless treacheries and wrongs come from this. The Bible makes love the subject of commanded as by a law, and law is addressed to the will. Mence we are bound to love the lovable and hate the nateful. A sound heart is as important as a sound mind. Third, we are responsible for aims and character. It is the distinction and giory of man that he can choose his supreme end. So for our ideals, the dorms of our wish and worship. These largely affect us. Every man has them, good or evil. They are not all of heaven. We may not say what shall come, but can what shall stay. Over these we have control. We make them blessed ministries, regenerating, enlarging, uplitting. Fourth, we are responsible also for our beliefs. This will be disputed. Men think nonesty is all that is needed and that belief is controlled by evidence. This is an error. We are softener governed by feeling than judgment and are not honest in accounting to aureities for our chiefs. Mere honesty, often blind and wayward and oostinate, is ne guarantee of accept the nature of the subject of puting. Are we not right to follow conscience, such as it is 7 Not unless we have done our best with it. Conscience has even braced men in wrong. See then conscience A FATAL STAB.

Coroner Simms was notified last night to take the aute-mortem statement of John Carland. whom the physicians reported as dying, at his residence, No. 20 North Portland avenue, Brooklyp, from the effects of a stab wound. Carland